raagas and raaginis

from
maadanul musiqui

by

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SCHOLARS and writers on music say that *Mahadeva* was ordered by *Vishnu*, who is considered here as an incarnation, of God to systematise the science of *Naad*. Thereupon *Mahadeva* arranged the *Surs* and fixed six *Raagas* and prescribed the season and month etc. for them. He based six *Raagas* on six *Surs* leaving aside the *Kharaj*. Thus each *Raag* was born out of a particular *Sur*. From *Rikhab* came *Bhairon*, while *Deepak* came from *Gandhar*. Similarly, *Megh*, *Sree*, *Hindol* and *Malkaus* originated from *Madhyam*, *Pancham*, *Dhaivat* and *Nikhad* respectively. *Hanuman* system, however, differs from this on some points. According to that system *Malkaus* originated from *Madhyam* and *Sree Raag* from *Nikhad*.

Apart from this we find another classification based on the assumption that *Kharaj* is the king and *Rikhab*, the heir apparent. Thus *Rikhab* is a female but because of its position as heir apparent the *Raginis* connected with it are considered to be male. *Gandhar* which again is female is the *Minister* and on account of that assumes male character. *Madhyam* is *Kotwal* and *Pancham* is *Darogha* in charge of Courts controlling all the seven *Surs*. *Dhaivat* is the Commander of the Army and *Nikhad* is the daughter of the minister. All these *Surs* are females playing the role of males except of course the *Kharaj* which is the king and as such forms the base of all *Surs*. It should be remembered here that the starting point of each separate *Sur* becomes *Kharaj*.

These *Surs* are further classified on the basis of seasons. And *Kharaj* rules over all the twelve months, all the seasons, all the *Raagas*, *Raginis*, and *Dhuns*. According to this classification *Rikhab* and *Gandhar* are for the summer, *Madhyam* and *Pancham* for the rainy season, and *Dhaivat* and *Nikhad* for the winter. These six *Surs* have a *Rang* of their own which is called by all by the name of *Raaga*. Thus the origin of *Raagas* is based on six *Surs*. Apart frome these six there are a host of *Raagas* and *Raginis* which have been described in succeeding pages. Readers will find the descriptions of *Raginis* and *Putras* etc. as expounded by *Rishis* and the *Nayaks* of the past.

Let us now deal with the *Bandhan* and *Uchar* of the six main *Raagas*. We have

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Terms in the original have been retained to maintain the flavour of the time—Translator.

already discusssed the *Surs* that constitute the *Bandhan* and *Uchar* of these *Raagas*.

Bhairon

It should be remembered that the first of the six *Raagas* created was *Bhairon*. Being a *Sampooran Raag* he must contain all the *Surs* of *Tivra-Komal*. His *Bandhan* is :

स, रि, ग, म, प, धा, नि, सा.

Sa, Ri, Ga, Ma, Pa, Dha, Ni, Sa.

This *Raag* had his origin from the mouth of *Mahadeva*. He is a *Sampooran Raaga*. His form has fair complexion, large eyes, long nose, wide forehead, and round face. He has moustaches twisted upwards, hair tied up in a knot, with a snake fastened round it. Round the waist, he has a snake for a sash, for his mount he has a bull called *Nadia* (*Nandi?*). Wearing a sacred thread and attired in *Dhoti* of red silk, he has a diamond ring on the finger and a pearl rosary in hand. A stream of Ganga falls on his shoulders. Aged 12,200 years, this *Raag* is based on *Rikhab*, but as the heir of *Kharaj* assumes the form of a male.

The story of *Ganga* is well-known in India. A full description would need more space. Therefore I am not going into it. However, the story behind the falling of a stream on *Mahadeva's* shoulders is as under. When the milky ocean was churned fourteen jewels came out and along with them also came a deadly poison. While there were people to carry away the jewels, none dared to take the poison. Thus *Mahadeva* took it and placed it in his throat. The heat produced by the poison was unbearable for him. And it was then that this stream of cool water began falling on his shoulder.

The picture of *Raaga Bhairon* is thus the picture of *Shiva*. In fact *Bhairon* is the name of *Shiva*. Therefore the description of *Bhairon* with *Shiva* as its spirit given by me elsewhere is correct.

According to the system of *Hanuman*, *Bhairon* is an *Audav Raag* composed of five *Surs*, represented by a person with his body smeared with ashes and wearing round his neck a garland of skulls. This opinion is wrong. No wonder that there have been no worthy supporters of this system among the Nayaks. However, all opinions agree on the age of this *Raag*.

Malkaus

The second is *Malkaus*. He is connected with the *Pancham Sur*. In his *Rang* he is like *Rikhab*, the heir apparent of *Kharaj*, and in character he is, from head to foot, like *Madhyam*. His image dressed in red garment, bejewelled and seated on a swing wearing a garland of *Bela* flowers, a ring of ruby, bracelet of *Nauratan*, ruby studded *Champakali* necklace, gold embroidered red sash, ruby ear-tops, hair tied in a knot and holding a scale of justice in hand. He is accompanied by fairy-like attendants. Attired in *Pitambar Dhoti* he shines brilliant like pure gold. He is thus an embodiment of beauty. The age of this *Raag* is 550 years. This is a *Sampooran Raag*. But unlike *Bhairon* all *surs Tivra-Komal* are not used in this. Its *Bandhan* is :

स, रि, ग, म, प, धा, नि.

Sa, Ri, Ga, Ma, Pa, Dha, Ni.

This *Raag* too has had its origin from *Mahadeva's* mouth. But it differs from *Bhairon* in its *Bandhan*. Hence the difference in its form too. Although the originator and lord of all *Raagas* is *Mahadeva* himself he has fixed different physical and spiritual forms for them. We have, therefore separate physical form for each *Raaga*. As the first *Raaga* created by *Mahadeva* was *Bhairon* he remained its spirit.

However, according to prevailing custom Malkaus is considered an *Audav Raag* with its *Bandhan* as :

स, ग, म, धा, नि.

Sa, Ga, Ma, Dha, Ni.

And its *Sampooran* form is considered as *Kanhara* and *Bagesri* of Kalavants. Most of the singers of the present day, however know very little about this.

Hindol

The third *Raag* is *Hindol*. This *Raag* is related to *Dhaivat Sur*. This came from the

mouth of *Parvati*, consort of *Mahadeva*. But its spirit is *Mahadeva* himself. Therefore its physical form also has been fixed according to *Mahadeva*. Although *Parvati* was a female with a separate form she was united with *Mahadeva* and both had one common soul and so is the case with this *Raag*. He is of wheat complexion with a tinge of yellow, with wide forehead, inter-linked eye-brows, moustaches twisted upwards, and red eyes, he wears a pearl necklace and is attired in white. He is well-armed. Wearing a cap at an angle and holding a sharp edged dagger in hand, he rides on a pretty horse along a path flanked on one side by saffron garden and on the other by *Kodiala** bushes. He is an *Audav Raag* of five *Surs*. His *Bandhan* is:

स, ग, म, धा, नि.

Sa, Ga, Ma, Dha, Ni.

It should be noted that the *Bandhan* of this *Raag* is similar to that of *Malkaus*. The only difference lies in the *Madhyam Tivra-Komal* which in this case is sharp (*Kadi*). The age of this *Raag* is 1,035 years.

Deepak

Fourth is *Deepak Raag*. This is related to *Gandhar Sur*. Now-a-days this *Raag* is replaced by *Khat Raag*. His complexion is red with a tinge of white, he has received his eyes from the sun and as such possesses intense heat. He is a heavenly killer. His age is 2060 years and is in the prime of his youth. His *Uchar* and *Bandhan* are as under :

स, रि, ग, म, प, धा, नि, सा.

Sa, Ri, Ga, Ma, Pa, Dha, Ni, Sa.

This *Raag* is not in vogue now. Although no *Raag* produces the prescribed effect this one has been replaced by *Khat Raag*, to avoid the destructive effects.

Sree

Fifth is *Sree Raag.*** This is related to *Nikhad Sur*. He is attired in tiger skin and wears a garland of bones. His palms and feet are painted with henna. Three stars shine on the forehead. He keeps burning fire in front and yet shivers with extreme cold. His age is 205 years. This *Raag* was born from the centre of the earth and therefore he lacks sharpness.

Many people have written that this *Raag* is extremely pretty and is of lively temperament. According to them he is clad in white and wears a pearl necklace with a priceless ruby and like a fairy, sits and sings.

The *Bandhan* is :

स, रि, ग, म, प, धा, नि.

Sa, Ri, Ga, Ma, Pa, Dha, Ni.

Some people classify this as *Akrit* and say that his *Bandhan* is :

स, ग, प,

Sa, Ga, Pa, like *Malasree*.

But what I said above is in conformity with *Sastras*.

Megh

The sixth is *Megh Raag*[1]. It is related to *Madhyam Sur*. This too assumes male character. Attired in gold embroidered red and wearing *Bela* flowers round the neck he has ruby rings on fingers, *Nauratan* bracelet, *Champakali* necklace, emerald ear-rings, and gold embroidered red sash. His hair is tied in a knot. He is seated on a swing worked by attendants. He carries a whip of ruby in hand. His eyes are drowsy. He is surrounded by antelopes. Some people say that the complexion of this *Raag* is dark. His age is 205 years and carries a naked sword in hand. This *Raag* had his origin from the head of *Parvati*. His dress is of saffron colour. He wears a *Rudraksha mala* round his neck. This *Raag* is *Audav*. His *Bandhan* is :

धा, नि, स, रि, ग.

Dha, Ni, Sa, Ri, Ga.

**Kodiala is a plant having six thin branches spread out with white flowers—Author.*

***To my knowledge this Raag is related to four Surs—Rikhab of Bhairon, Gandhar and Madhyam Sharp (Kadi).—Author.*

[1]*This Raag is practised as Sampooran now.*

As far as I know the spirit of this *Raag* is *Raad*, the God of rain, therefore this causes rain provided it is employed in conformity with the rules. In any case it is essential to employ *Raags* in strict conformity with the rules. To my mind there exists a great deal of difference in its *Bandhan*. It is practised as a *Sampooran Raag* and I have not heard anyone singing it only in five *Surs*. The custom had been to consider it as *Sampooran* and the present writer too has been practising it as *Sampooran*. If, however, any person has learnt it as *Audav* he may be kind enough to enlighten this poor writer for which he will ever be grateful.

Bandhan and Uchar of Six Raagas and Thirty Raginis Along with Their Symbolic Forms

Let it be known to the lovers of music that in this section we intend to give description of *Bandhan* of *Raaginis* of all the six *Raagas* along with their symbolic forms, dress etc. in conformity with the *Sastras*. Each of the six *Raagas* has five *Raaginis* making thus a total of thirty *Raaginis*.

I BHAIRON

As is well known the *Bhairon* is the first among *Raagas* and *Bhairavi* among *Raaginis*. Therefore, we begin with *Bhairon*. *Bhairon* has five *Raaginis*. They are as under:

Bhairavi : Her complexion is *Champai* yellow like *Padmini*. Attired in blue colour dress she is of average stature with narrow waist line and tall neck. Eye-brows on her wide forehead meet each other. Her nose is of medium size and her eyes are like those of a gazelle. Her age is 115 years. She is in her full youth. Her *Bandhan* is :

मा, प, धा, नि, सा, रि, ग.
Ma, Pa, Dha, Ni, Sa, Ri, Ga.

Barari : Dark and attractive, she is attired in greenish saffron dress. She has wide forehead, separated eye-brows and long nose. She holds a *Chanvar* in hand. She is of medium height and her figure is frail. Aged 125 years, she belongs to *Sampooran* family. Her *Banhhan* is:

सा, रे, गा, मा, पा, धा, नी.
Sa, Re, Ga, Ma, Pa, Dha, Ni.

Madhmat : Her complexion is reddish yellow. She has wide forehead, thin eye-brows, long nose and large eyes. Wearing a yellow dress and a *Teeka* of saffron on her forehead, she sits on the bank of a river with a young and handsome lover. Aged 230 years, she belongs to *Sampooran* family. Her *Bandhan* is :

मा, पा, धा, नि, सा, रे, ग.
Ma, Pa, Dha, Ni, Sa, Re, Ga.

There is also a *Raagini* called *Madhmat Sarang*, which also has the flavour of this *Raagini* hence the name.

Sindhouri : She has wheat complexion, wide forehead, connected eye-brows, eyes of a sheep, average figure and medium height. Attired in a pretty red dress she sits in mortal fright of her Lord. She belongs to *Sampooran* family and her age is 320 years. Her *Bandhan* is :

सा. रे. गा. मा. पा. धा. नी.
Sa, Re, Ga, Ma, Pa, Dha, Ni.

Bangali : She is of greenish complexion with medium forehead adorned with a saffron *Teeka* and separated eye-brows. Her eyes are small and pointed at the corners. Her nose is of medium size with body smeared with ashes. Her short figure is dressed in yellow. She looks a *Jogan*. Lively and clever she is extremely pretty, showing defiance and coquetry in her demeanour. She is very respectful towards her lord, yet afraid of him. She belongs to *Sampooran* family. Her *Bandhan* is :

सा, रे, गा, मा, पा, धा, नी.
Sa, Re, Ga, Ma, Pa, Dha, Ni.

II MALKAUS

The five *Raaginis* of *Malkaus* are as under :

Todi : Her complexion is green and forehead wide. Her eyes are like those of a gazelle. She has a long nose. Tall and stout, clad in white with a saffron *Teeka* on her forehead she squats on the ground and plays on a *Been* which rests on her shoulder. Around her are animals of wilderness such as deer etc. Some of them are standing while others lying in an unconscious state. Aged 215 years. Her *Bandhan* is :

स, रि, ग, म, प, धा, न.
Sa, Ri, Ga, Ma, Pa, Dha, Ni.

Gouri: She has a stout figure and fair complexion. Her eyes are like those of a sheep. Attired in green, wearing mango blossoms in the ears, she sits with *Tanpura* in hand and sings. Some people say that she is of green complexion. However, her age is 224 years and her *Bandhan* is:

स, ग, म, धा, नि.
Sa, Ga, Ma, Dha, Ni.

According to ancient authorities she belongs to *Audav* family. But the later Nayaks have been treating her as one belonging to *Sampooran* family and that is the present practice also.

Gunkali: She is of fair complexion with wide forehead, separated eye-brows, and gazelle's eyes and long nose. She is very pretty for her tall figure. In the morning she sits under a *Qadam** tree with dishevelled hair. Her age is 424 years. She belongs to *Audav* family with her *Bandhan* as:

नि, स, ग, म, प.
Ni, Sa, Ga, Ma, Pa.

But some people treat her also belonging to *Khadav* while others as belonging to *Sampooran* family.

Khambhavali: With medium height and average figure she is of fair complexion. She has the eyes of a sheep and is extremely naughty. Attired in red *Sari* and *Angia* she sits in attendance of her lord. Her time is midnight. She belongs to *Bikrit* family and her *Bandhan* is :

सा, रे, गा, मा.
Sa, Re, Ga, Ma.

Kokab: Her complexion is silver-white with long nose, separated eye-brows and gazelle's eyes, tall stature and medium figure she looks very pretty in her red dress. Having finished her earthly duties she sleeps in a state of intoxication. She is at the height of her youth. She belongs to *Sampooran* family. Her age is 215 years and *Bandhan* is :

सा, रे, गा, मा, पा, धा, नि.
Sa, Re, Ga, Ma, Pa, Dha, Ni.

III HINDOL

Hindol also has five *Raaginis*. They are :

*Ramkali*** : She is of golden complexion, medium stature and average figure. Her eye-brows meet each other and she has eyes like those of a gazelle. Aged 119 years she is in her full bloom. She is pressing the legs of her lord by way of flattery and apology for her failure to turn up at the appointed time. Her *Bandhan* is :

सा, रे, गा, मा, पा, धा, नी.
Sa, Re, Ga, Ma, Pa, Dha, Ni.

Vaisakhi: She has green complexion and is tall and stout. She has gazelle's eyes and separated eye-brows. Wearing a *Dhani* coloured dress she stands alone like a fighter in anger holding a naked sword in hand. Her age is 224 years. She belongs to *Bikrit* family Her *Bandhan* is :

मा, धा, नी, सा.
Ma, Dha, Ni, Sa.

The above should not be confused with *Vaisakh* which is a *Putra Raag* of *Sampooran* family.

Deogiri : Her complexion is golden, she has separated eye-brows, sheep's eyes and long nose. Her figure is average. She adorns her forehead with a *Teeka* of white *Chandan*. She is very pretty and sits securedly with her lord. Aged 315 years, she belongs to *Sampooran* family. Her *Bandhan* is:

सा, रे, गा, मा, पा, धा, नी.
Sa, Re, Ga, Ma, Pa, Dha, Ni.

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* *Qadam is a big tree, with leaves like Bel tree with orange coloured thorny fruits.—Author.*

***There is another Ramkali which is found in Qauwali singing and is composed by Hazrat Amir Khusrau. It has a Komal Rikhab and is connected with Bhairon. It is extremely pretty and colourful. The present one has Rikhab Tivra of Todi. Qauwali Ramkali is much more enjoyable and colourful than this. In fact all the Raagas of Qauwali are colourful and enjoyable. —Author.*

Yasti: She is of green complexion. Her eye-brows meet each other. She has gazelle's eyes and medium size nose. She is of medium stature and stout figure. Wearing a yellow dress and decked in jewellery she sits happily beside her lover. Her age is 115 years. She belongs to *Sampooran* family with her *Bandhan* as:

नी, सा, रे, गा, मा, पा, धा, नी.
Ni, Sa, Re, Ga, Ma, Pa, Dha, Ni.

Telangi: Her complexion is red. She has wide forehead, long nose, eyes like those of a gazelle. She is of medium height and is stout. Attired in white she looks very pretty and is seated in an aristocratic style with her colleagues. She belongs to *Khadav* family and is 215 years old. Her *Bandhan* is:

सा, गा, मा, पा, धा, नी, सा.
Sa, Ga, Ma, Pa, Dha, Ni, Sa.

IV DEEPAK

Five *Raaginis* of *Deepak Raag* are :

Kamodi: She is of golden complexion. She has a medium forehead and long nose, separated eye-brows and gazelle's eyes. In her red dress she looks very beautiful. She is 125 years old and her *Bandhan* is:

नी, सा, रे, गा, मा, पा, धा.
Ni, Sa, Re, Ga, Ma, Pa, Dha.

Patmanjari: Her complexion is white. Her eye-brows are separated and eyes are like those of a gazelle. She has medium nose. She is of medium stature. With a white *Teeka* on her forehead she looks extremely pretty in her red dress. She belongs to *Sampooran* family. She is 190 years old and her *Bandhan* is:

सा, रे, गा, मा, पा, धा, नी.
Sa, Re, Ga, Ma, Pa, Dha, Ni.

Sarangi: She has golden complexion, wide forehead and eyes of a sheep. She is of medium stature. Wearing an azure dress she is engaged in musical pursuit along with her companions. She belongs to *Khadav* family and is aged 140 years. Her *Bandhan* is:

सा, गा, मा, पा, धा, नी, सा.
Sa, Ga, Ma, Pa, Dha, Ni, Sa.

Gandhari: also called *Gundhari.*

Her complexion is white. She has wide forehead and average nose. She is of short stature with a frail figure. She has gazelle's eyes. Attired in green dress she sits in front of her lord with a fan in hand. Aged 135 years, she belongs to *Audav* family. Her *Bandhan* is :

सा, नी, रे, गा, मा.
Sa, Ni, Re, Ga, Ma.

Gondgraha: She is of green complexion with wide forehead and separated eye-brows. She is tall and stout. She has eyes of a gazelle. She sits happily under a pomegranate tree. She belongs to *Sampooran* family and is aged 215 years. Hér *Bandhan* is:

नी, सा, रे, गा, मा, पा, धा.
Ni, Sa, Re, Ga, Ma, Pa, Dha.

V. SREE RAAG

The five *Raaginis* of *Sree Raag* are:

Bhadati : She has dark complexion. She has wide forehead and separated eye-brows, and gazelle's eyes. With average height and figure she wears white dress and jewellery. She is seated with a bunch of flowers in her hand. She is 127 years old and belongs to *Audav* family. Her *Bandhan* is :

नी, सा, रे, गा, मा.
Ni, Sa, Re, Ga, Ma.

Karnati: She is of green complexion. She has wide forehead and her eye-brows meet each other. She has long nose and gezelle's eyes. Possessing an average stature and figure. She is dressed in gold embroidered yellow. She is extremely pretty and is seated happy and secure with fairy like attendants standing with folded hands in front of her. Aged 115 years, she is in the prime of her youth. She belongs to *Sampooran* family. Her *Bandhan* is :

सा, रे, गा, मा, पा, धा, नी, सा.
Sa, Re, Ga, Ma, Pa, Dha, Ni, Sa.

Malasree : She is of dark complexion. With wide forehead and eyebrows meeting each other, and gazelle's eyes and long nose, she is very attractive. Stout and tall, she

wears a red dress. At 128 she is young. She belongs to *Akrit* family. Her *Bandhan* is:

सा, गा, पा.

Sa, Ga, Pa.

This is how the *Sastras* have described her and in this form she is in vogue now.

But there are people who say that she belongs to *Audav* family with her *Bandhan* as:

सा, रे, गा, मा, पा.

Sa, Re, Ga, Ma, Pa, i.e. with *Komal Rikhab*.

While according to others her *Bandhan* is:

सा, गा, पा, नी, रे.

Sa, Ga, Pa, Ni, Re.

Also there are others who consider that she belongs to *Bikrit* family with her *Bandhan* as:

सा, गा, मा, पा.

Sa, Ga, Ma, Pa.

and thus using *Madhyam* and dropping *Rikhab.*

Since I have come across with these four variations I thought it proper to mention them.

Saveri : Her complexion is red. She has separated eye-brows and long nose. She is of average stature and figure. She has eyes like those of a sheep. She is somewhat pretty. Attired in red and accompanied by her companions, she stands holding the branch of a *sarv* (cypress) tree. Aged 120 years, he belongs to *Sampooran* family. Her *Bandhan* is :

सा, रे, गा, मा, पा, धा, नी.

Sa, Re, Ga, Ma, Pa, Dha, Ni.

Dhanasree : She has golden complexion. Eye-brows meet each other on her wide forehead. Gazelle-eyed, she is stout and is extremely pretty. With a saffron *Teeka* on her forehead and attired in red she is seated with her lord in a happy mood. She is 226 years old. She belongs to *Sampooran* family with her *Bandhan* as :

धा, नी, सा, रे, गा, मा, पा.

Dha, Ni, Sa, Re, Ga, Ma, Pa.

VI. MEGH RAAG

This furious *Raag* is the lord of five *Raaginis.*

Malasri : Her complexion is dark. She has wide forehead and her eye-brows meet each other. She has large and pointed eyes. She is of medium height and is pretty. Intoxicated with the wine of her youth she sits in the lap of her lover. While her delighted lord sits gazing at her with ravenous eyes. She is 225 years old and belongs to *Sampooran* family. Her *Bandhan* is:

नी, सा, रे, गा, मा, पा, धा.

Ne, Sa, Re, Ga, Ma, Pa, Dha.

Sorath : She is of red complexion. She has gazelle's eyes and short nose. Her eye-brows are separated. Clad in white she is seated in a happy mood.

This *Raagini* is simillar to *Desh*, the only difference between them being a single *Srut* of *Dhaivat*. Aged 230 years, she belongs to *Sampooran* family. Her *Bandhan* is :

सा, रे, गा, मा, पा, धा, नी.

Sa, Re, Ga, Ma, Pa, Dha, Ni.

Sohani. Her complexion is golden. She has wide forehead, gazelle's eyes, separated eye-brows and long nose. She is of medium stature and figure. With a *Teeka* of red sandal paste on her forehead and attired in a saffron colour dress she sits with a rose flower in her hand. She is in the prime of her youth and belongs to *Khadav* family. Aged 115 years her *Bandhan* is:

सा, रे, गा, मा, धा, नी.

Sa, Re, Ga, Ma, Dha, Ni.

This is the tradition of Quwals. But as far as I know and in this other ustads also agree with me that *Pancham* is clearly employed in the tradition of Kalawants, without any change in the form of the *Raagini*. According to Kalawant tradition *Sohani* belongs to *Sampooran* family with *Bandhan* as :

नी, सा, रे, गा, मा, पा, धा.

Ni, Sa, Re, Ga, Ma, Pa, Dha.

Quwali Sohani combined with *Paraj* and *Kalawanti Sohani* including *Sur Pancham*, combined along with *Malkaus* are both very pretty and extremely pleasant to hear.

Asavari: Her complexion is green. She has wide forehead, connected eye-brows, gazelle's eyes and average nose. She is tall with average figure and is very pretty. She wears red

dress and studded jewellery. She has a *Teeka* of white sandal paste on her forehead. She sits happily with her lord. She belongs to *Sampooran* family and is 115 years old. Her *Bandhan* is:

सा, रे, गा, मा, पा, धा, नी.

Sa, Re, Ga, Ma, Pa, Dha, Ni.

Jogia Asavari of the Quwali tradition is very pleasant. The difference between the two is in *Srutis*, of *Madhyam* and *Dhaivat*.

Kinkini: She has fair complexion, wide forehead, separated eye-brows, long nose and large eyes. She is of average height and figure and is extremely pretty. Attired in pink, she rides on an elephant. Anxiety and sadness writ large on her face, she belongs to *Audav* family and is 125 years old. Her *Bandhan* is :

नी, सा, गा, मा, पा.

Ni, Sa, Ga, Ma, Pa.

A Later Method of Graphically Presenting Raagas, Raaginis, Putras and Bharyas

Let it be known by the sweet voiced musicians and the inhabitants of the world of music that the description given above of six *Raagas* and **30** *Raaginis* with their form, colour, dress and *Bandhan* etc. is in strict conformity with the *Sastras*. I have consulted many texts in Persian and Indian languages. And I found that barring the six *Raagas* there is no unanimity about *Raaginis* and *Putras*. Musicians sing only a few well known *Raaginis* and *Putras*. As for a number of *Raagas* described in the ancient texts we find that many people today do not even know their names. In short this science is boundless. Everyone grasps a part of it and expounds it. That is all. We hear of great scholars and practical exponents of the past. But I am yet to see a person today who comes anywhere near them.

However, I give below a few charts describing the *Raagas*, *Raaginis*, *Putras* and *Bharyas*. They are of later origin and differ from what has been described above. According to this variation each *Raaga* has six *Raaginis* and fortyeight *Putras*, making thus a total of ninety. These charts give the time, month and season for each *Raaga*. As this constitutes a later variation I thought it necessary to include it in this book.

I. Raag Bhairon With Raaginis And Putras

Month : Kunwar and Katik. *Time* : From morning to 10.30 A.M.

1		2			3	
Bharyas		Putras			Bharyas of Putras of Bhairon*	
Bhairavi	Bangali	Pancham	Bengal	Madhu	Suha	Sorath
Belavali	Punyaki	Vaisakh	Lalit	Harakh	Randahi	Kinnari
					Meire	Bhala gujari
Snehi	Sindhavi	Maadhu	Bilaval		Bilavali	Patmanjari

**From these Bharyas it is evident that some one has recently picked up separate Raaginis and made them over to each Putras. It is was not necessary for me to give this chart here. But since I have included in this book all the various opinions prevalent now I included this also. These charts are against the teachings of great Ustads, both past and present. May be they have been worked out by some ill-informed amateur. I have reproduced them for the sake of information and to focus attention on them. No one should accept these charts. Mardan Ali Khan Rana seems to have copied these charts in his book "Ghnnchae Raag". He has thus put his stamp on the distribution of Raaginis among Putras and Raags. It is obviously a mistake. May be his caligraphist was responsible for it. But then a caligraphist may make a mistake in the case of a Raag or two. He cannot make mistake in several charts dealing with forty-eight Bharyas! May be like all aristocrats the Khan Sahab did not exert himself and it is axiomatic that work of research is complete without ones attending to it personally. What is the guarantee that other's explanations are correct ? That much about it. Let God show the right path ——————Author.*

II. Malkaus

Month : Agahan and Poos. *Fixed Time* : Up to 10.30 A.M.

1 Bharyas		2 Putras			3 Bharyas of Putras of Malkaus	
Gondgraha	Gandhari	Madav	Meward	Bireer	Gandhari	Malasri
Malasri	Jaitsri	Mishtang	Chandragahi	Bhirmar	Sukhrai	Dhanasri
Dhanasri	Bheempalasi	Nand	Khukhuru		Durga	Kamodi
					Jaitsri	Bhimpalasi

III. Hindol

Month : Phagun and Chait. *Fixed Time* : 10.30 A.M. to evening fixed.

1 Bharyas		2 Putras			3 Bharyas of Hindol's Putras	
Telangi	Devgiri	Mandal	Chandranit	Subhrang	Purabi	Sarasati
Yasti	Sindhouri	Anand	Bibhas	Birudhan	Chaiti	Devgiri
Ahiri	Madhmat	Basant	Nihood		Lilavati	Trivan
					Garoomi	Parvali

IV. Deepak

Month : Chait and Baisakh. *Time* : From evening to 10.30 P.M.

1 Bharyas		2 Putras			3 Bharyas of Deepak's Putras	
Kamodi	Patmanjari	Mukul (?)	Kusum	Kuntul	Manohar	Bhoopali
Todi	Goojari	Ram	Yuhal	Kaling	Malgujari	Ahiri
					Jaijawanti	Hamir
Sarangi	Barari	Champak	Haimal		Mangalgardi	Eeman

V. Sree Raag

Month : Jyeshth and Ashadh. *Fixed Time* : 10.30 p.m. to 1.30 A.M.

1 Bharyas		2 Putras			3 Bharyas of Sree Raag's Putras	
Bharati	Karnati	Sindhoo	Malav	Gond	Khem	Bijiya
Gouri	Saveri	Gunsagar	Bikand	Kalyan	Surekha	Dhiyankhi
					Sarsi	Sarv
Ramkeli	Gunkali	Gambhir	Khamband		Sohani	Kana

VI. Megh Malhar Raag

Month : Sawan and Bhadon. *Fixed Time* : From 3 A.M. to morning.

1 Bharyas		2 Putras			3 Bharyas of Megh's Putras	
Malari	Sorath	Nat	Kanhar	Sarang	Paraj	Karnanat
Sohani	Asavari	Gond Malar	Jalandhar	Kedar	Natmanjari	Kadavi
					Manjha	Gomnat
Kinkini	Khabhavali	Sankar	Kund		Sudantant	Bhaduri

Thus the total number of *Raagas* and *Raaginis* are ninety. Some people classify *Sarang* as *Bharya* and not as *Putra* as in the above chart. In fact I had an old book of *Raag Mala* with illustrations. In that the picture of *Sarang* was that of a woman, standing with anxiety on her face holding a branch of a pomegranate tree. There is no doubt that *Sarang* is a *Raagini* of *Deepak Raag*. In my opinion *Sarang* in the above chart refers to *Gaur Sarang*. Because in *Alap* it assumes the form of a male. Therefore, *Sarang* mentioned in the chart may be considered as *Gaur Sarang*. Thus ends these new charts. In these charts the traditional division of twelve months among six *Raagas* has been maintained. Two months have been given to each *Raag*. Spread out in two months a *Raag* can produce the necessary effect. Whereas the ancient text mentioned above describes ninetysix *Raagas* and *Raaginis* within the span of a day and night. Each *Raag* with its *Raaginis* and *Putras* thus remains effective for four and half hours in all, allowing a mere twenty-five minutes to each *Raagini*. Different Ustads has thus fixed different timings for every *Raag*, *Raagini* and *Putra*. What is needed is the power of comprehension for a proper understanding.